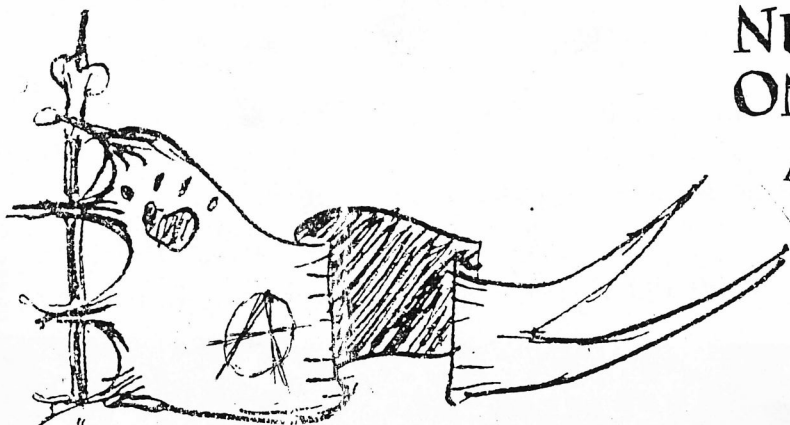


MUTINY

A PAPER OF ANARCHISTIC IDEAS & ACTIONS

NUMBER
ONE

APRIL 2006



THE BLACK GST

COMMUNIQUE FROM FRANCE

RECLAIM THE STREETS

NEWS & REVIEWS



FREE

Mutiny zine issue one. April 2006. Thankyou to contributors.

(The mutiny collective does not necessarily agree with all the opinions of the writers. Writers do not necessarily agree with all the opinions of the mutiny collective. The mutiny collective does not necessarily agree with all the opinions of the mutiny collective.)

Next issue out in May. If you want more copies &/ or can distribute the zine, we can send you more. Send letters, news, comments, articles, pictures, gifts, comics, communiqués etc:

mutineers@graffiti.net

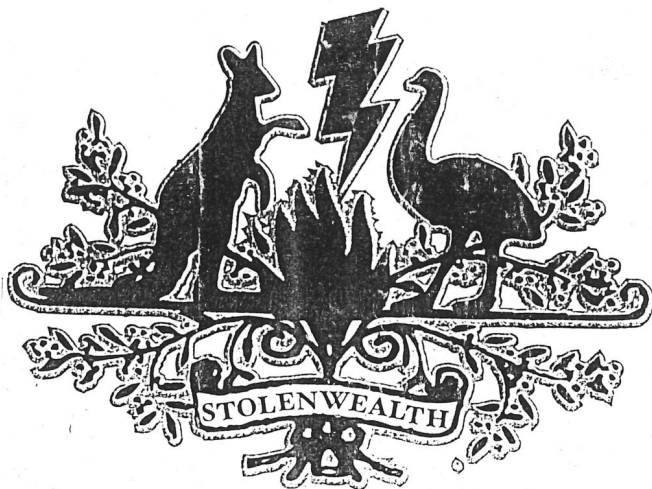
c/- PO Box 4, Enmore, NSW, 2042, Australia

cover pic: misspollycarp



Wayne Thorpe at Camp Sovereignty photo: Eve Vincent

THE BLACK GST



Eve Vincent

In May of last year, veteran Aboriginal activist Gary Foley took the stage at Melbourne's Trades Hall bar. Foley tossed an idea into the air. He reminded the packed public meeting that Aboriginal people have always seized Australia's national public events as an opportunity to contest their symbolic meaning. In 1938, for instance, Yorta Yorta civil rights pioneer William Cooper with Bill Ferguson and others staged a Day of Mourning, as the 'young nation' celebrated 150 years since invasion. (Official sesquicentenary events included a re-enactment of the founding moment; participating Aboriginal 'performers' were locked up in Sydney for the night after playing their part.)

Foley feigned curiosity: might we not scan the horizon and find such a historic opportunity present itself? And, in that case, should we not seize it, contest its message, and communicate an alternative?

Melbourne-based Aboriginal activists Gary Foley, Marji Thorpe, Robbie Thorpe and Targan formed the Black GST collective in 2004. The collective identified the key unresolved issues underlining the relationship between Indigenous and non-Indigenous Australia — genocide, sovereignty, and treaty. Black 'GST' because it's a tax of sorts, an ever-accumulating rent debt. The name also owes something to the organisers' idiosyncratic sense of humour, evidenced across their catchcries and communiqués.

The Black GST collective, which grew to include key non-Indigenous supporters, agreed to set up camp throughout the Melbourne 2006 'Stolenwealth' Games. The camp was to claim a dissenting presence amid celebrations, and divert media attention to the unresolved issues. These are also topic areas that most Australians remain ignorant about; the camp was established to welcome and teach.

see: www.blackgst.com

Unsurprisingly, the Australian media entirely missed something significant about the camp's message. Since the 2004 abolition of ATSIC, 'self-determination' is dismissed at a federal policy level as an ideological approach that has been tried and failed. Instead, we have Shared Responsibility Agreements, which reward changed behaviour with Federal Government funding and services. At the Black GST camp, the new policy direction was rarely mentioned or reflected on: for radical Aboriginal political thinkers and leaders, the issues remain foundational and structural. History matters. Chronic Aboriginal disadvantage, they argue, will only be addressed if Aboriginal sovereignty is restored, and Aboriginal people have the authority to make the decisions that affect their lives. As Michael Mansell explains, sovereignty is about Aboriginal people having the right to determine their own future.

On the Sunday before the Games' Wednesday night opening the Tent Embassy mob arrived with the sacred fire, and camp began to slowly take shape. It was a dry, filthy hot day, and a total fire ban.

I rode to Kings Domain early, through a deserted sparkling city. Flinders Street Station glowed gold and all the white lines along the roads seemed freshly painted. Kings Domain is a stately colonial creation: green slopes, old trees and tended flowerbeds in full bloom. Statues of royal figures dot the vast parklands. We gathered at the King George V monument, and admired his nice tights.

In 1770, Captain Cook proclaimed sovereignty over the east coast of this continent, for and behalf of King George III. And in 1788, the British formerly annexed the east coast, declaring the British crown sovereign owner and occupier. The British failed to treat with the sovereign peoples of the land they claimed as their own.

The sacred fire was set up on the edge of a hill. Beneath us lay the repatriated remains of Boon Wurrung people re-buried with a traditional ceremony in the 1980s. Robbie Thorpe spoke to the 400-strong crowd. Australians were living, he said, on the "proceeds of crime". Behind him, the city's corporate towers glinted. Below him sat the water, the freshwater Yarra River. We were just upstream from a favourite fishing spot, which local people continued to use for years after a township sprung up and the streams turned to streets of mud. All this, Robbie explained, is stolen wealth. This is the business of colonisation and empire building — expropriation and exploitation of resources. The Commonwealth Games was, let's not forget, formerly called the Empire Games.

Robbie also suggested that, in this context, the sacred fire signalled that Aboriginal cultural and governance traditions were alive in Victoria — over

the weeks to come Aboriginal campers met and made decisions around the campfire.

Everyone threw green leaves on the fire, including park rangers and a watching police officer. Established in peace, the camp successfully avoided conflict with all authorities over the fortnight.

Before the fire ceremony, campers and supporters listened to a legal briefing. The Bracks Government had designated tightly controlled Commonwealth Games Management Areas. Heavily enforced, the rules in Management Areas seemed to target terrorists, protestors and just as seriously, unauthorised advertising. The Games Management laws shored up existing sponsorship deals. Over the next two weeks the atmosphere in Melbourne was a strange mix. It was alive and festive — art on the streets, late warm nights, free music and picnics; security was heavy — helicopters kept campers from sleeping, police directed even pedestrian traffic flows; and every inch of the city was an ad — the Commonwealth Games seemed to me to be about commodified spaces and sponsored tracksuits. As the list of laws dragged on, Marji Thorpe jumped in to say that we were here with the permission of Boon Wurrung elder Caroline Briggs. That is, we accept Boon Wurrung authority for this area and in a court, “we’ll claim no jurisdiction”. Everyone cheered, and the energy lifted.

Two great protests marked the high points for camp-organised actions. On Wednesday 15 March, Black GST campers and supporters outnumbered welcoming monarchists (it wasn’t hard) and gave the Queen a rowdy reception. The crew from Brisbane burnt a flag, and a tuneless rendition of Yothu Yindi’s ‘Treaty’ was belted out. The mainstream media talked up the Queen’s rebuke, of the previous night, regarding Indigenous poverty. Some commentators suggested that because of these sympathetic comments, the protests were misguided. In fact, the protests drew attention to the historical basis of the denial of Aboriginal sovereignty — the Queen remains Australia’s sovereign head of state. Any public reminder of this ridiculous fact gives the Republican movement a boost, and the Black GST took the opportunity to show that a Republic must be seen as a more fundamental opportunity to negotiate with Indigenous nations.

The second protest took place about a week later. Before setting off from camp, Wayne Thorpe — a compelling figure around camp, Wayne seemed a natural, graceful leader — led people through an Aboriginal courting dance. After a feed, music and tail shaking we all walked from camp together to Captain Cook’s cottage and through the city centre. This march moved to the beat of clap-sticks and clapping hands, it had its own pulse which carried it along — loud, upbeat, fierce and proud.

In between these protests, Aboriginal campers made a big decision. On Saturday morning, two separate meetings were convened. Aboriginal campers sat in a circle around the fire, and supporters sat along the square edge of a big, silver tarp. The non-indigenous meeting, which was skilfully facilitated, discussed people's understanding of genocide, sovereignty and treaty, and how they relate to personal interactions and dynamics at camp. We were grappling with the crucial meeting point between theory and action, politics and personal relationships.

The Aboriginal meeting reached a decision, which Marji Thorpe and Michael Penrith then brought to the supporters meeting. Marji and Michael thanked everyone for their work, but explained it was time to run things for themselves. As long as supporters were responsible for logistics, Aboriginal campers would feel disempowered. There were also too many cameras, more privacy was needed. And because supporters at this point outnumbered Aboriginal campers, the site just didn't feel welcoming to other Koori people arriving. Supporters were asked not to camp anymore, but to return during the day.

As I understood it, what we were being asked was to fully understand the meaning of self-determination in action. We were being asked to hand over power. We were being told: we appreciate you but when will you ever realise, we don't *need* you.

Marji and Michael communicated all this with sensitivity and clarity. I know it got messier from there but this meeting still stands out, to me, as a powerful political moment.

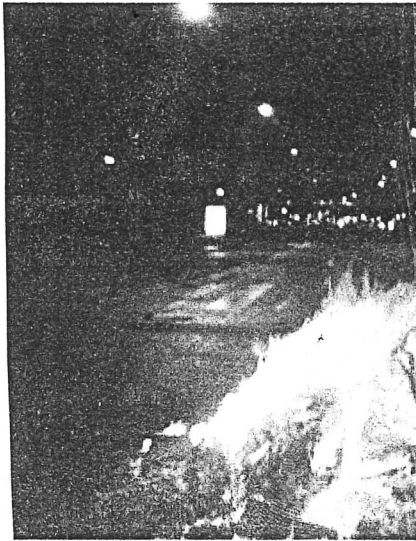
I think most people stepped up to the challenge offered by this decision. For some it had painful consequences: people who had more recently discovered their Indigenous ancestry, don't identify as Aboriginal, but don't want to perpetuate denial. I really hope that people felt supported as they found their way through all of this. Their pain also arises out of the experience of colonisation — because of assimilation practices, and shame.

More broadly, this decision raises some complicated questions. I certainly don't think a slavish deference to Aboriginal people and directions is a good thing, for either group. It prompted me to think a lot about the conditions for solidarity. Solidarity is, of course, conditional. It is rendered superficial by uncritical adoration. I think it's strengthened when it's based on mutual respect, and when people work together.

The Black GST collective issued a statement to say it had realised all of its stated aims, declaring success. Just as importantly, solidarity at camp succeeded in surviving this test.

There has been widespread unrest
proposed changes to labour laws.
March 9, but was evicted by a thou

AN UPDATE BY THE OCCUPATION COMM



Communique # 4
Monday, March 20, 2006

The Sorbonne University with its airs o
Marble hallways like a frozen swamp. '
under the ice." Then ten days ago, the
centuries. A fire of tables and final pap
the middle of the quad, the quad of ce
lecture halls, and in the hallways, no m
searching for a structure. It begins. Pr
chairs, ladders, against the cops. A mons

The authorities are stupid. They run ar
they have destroyed the blast that emerg
heavy thud of a computer on the helme
they only broadened our field of action
taking from us our Sorbonne, for having
police here, they offered the Sorbonne
when we are writing this the Sorbonn
anymore, it belongs to all those who, b
defend it.

Since our exile, we've had some thoughts on the state of the movement.

Revision #1: We are fighting against a law passed with a majority vote by a legitimate parliament. Our simple existence proves that the democratic principle of majority vote is questionable, it proves that the myth of the sovereignty of the general assembly can be usurped. It is part of our struggle to limit, as much as possible, the tyranny of the majority vote. All that space given to the general assemblies paralyses us and only serves to confer legitimacy on paper to a bunch of wannabe bureaucrats. The assemblies are neutralizing all initiative by establishing a theatrical separation between the word and the act. Once the vote has been cast for a strike until the withdrawal of the law for equal opportunity, the general assemblies should become a space of endless debate, a space for sharing experiences, ideas, and desires, a place where we constitute our strength, not a scene of petty power struggles and intrigues for swaying the decision.

Revision #2: The union bureaucracies, even though they continue with their habitual manipulations, are not as serious an obstacle to the real movement as the reflexes of pacifism that spread amongst us. The night of the eviction of the Sorbonne, part of the students had no idea why they were there or what they could do, let alone what they should do. They were wandering in anguish of the freedom offered but impossible to grasp, because it was not desired. A week later, after numerous occupations and confrontations with the police, their asserted impotence is finally giving place to an innocent taste for direct action. Pacifism finally becomes what it has never stopped being: a benign existential pathology.

Revision #3: The struggle belongs to those who fight, not to those who want to control it.

Revision #4: The constant movement, the circulation of everything is a paradoxical condition for the functioning of the capitalist machine. In the same paradox, interrupting its functioning is a condition for its disruption. By the blockades, we are fighting against the total freeze of the situation they want to impose.

Revision #5: We are referring to 68, it is true, but we are referring not to what actually happened in 68, to the folklore, the occupied Sorbonne back then, the barricades in the Latin Quarter, we are referring to what did not happen in 68, the revolutionary turmoil that did not take place. By casting us in the past, some would like to extract us from the present situation and to make lose the strategic understanding of it. By treating 68 as a simple student movement,

they would like to dismiss the still present menace of what 68 could have been, a savage general strike, a burst of a human strike.

Revision #6: The idea of democratically debating every day those who are against the strike on the renewal of the strike is absurd. The strike has never been a democratic practice, but a political accomplished fact, an immediate expropriation, a relationship of power. No one has ever voted the establishment of capitalism. Those who oppose the strike are de facto standing on the other side of the barricade, and the only exchange we could have with them is of insults, punches and rotten eggs. In the face of referendums set up to break the strike, the only thing to do is to abolish them by all means necessary.

Revision #7: A strange idea haunts this movement, the idea of occupying university buildings only during work hours. This is an occupation that does not liberate space. An occupation where firefighters, administrators, and pretexts of authority and safety continue to make us childish, and where the university will remain simply a university. It's true that once we've taken over this space, we would need to populate it, populate it with things other than the desire to return to normal. We have to embrace with serenity the fact that there will be no return to normal, and then inhabit this irreversibility.

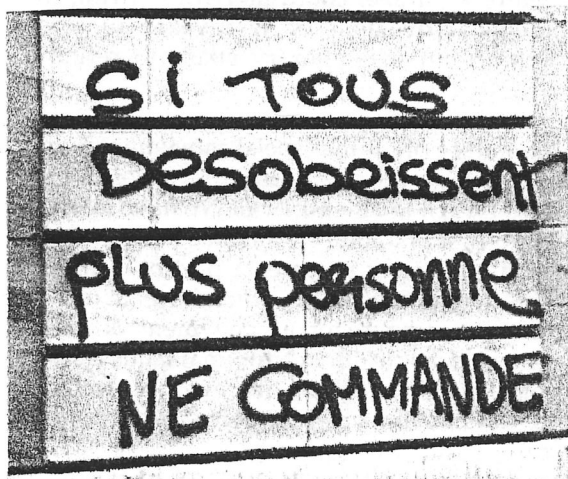
Revision #8: National coordination reflects the sterility of a certain classic notion of politics. The unionists, the million leftist groups and groupings offer to lifeless general assemblies platforms written in advance by their leadership. In atmosphere approaching that of yet another party congress, the national coordination displays nothing but a soviet-style power play between the "orgs". We propose instead the idea of a parallel coordination following the example of the high-school students' movement of last year, an open coordination (consulta) that is nothing but a temporary space to refine a national strategy.

Revision #9: We are the heirs of the failure of all the "social movements" and not just those of the last three years (teachers, retirees, seasonal workers, high-school students), but many more dating back to at least 1986. We have learned some lessons from these failures. The first is about the media. By becoming the echo of the movement, the media effectively becomes a part of it, a part which, when it pulls out (usually at the same time as the union bureaucracies) provokes the movement's collapse. The strength of a movement is in its effective power, not in what is being said about it, and the malicious gossip about it. The movement must protect itself by all means, even by force if necessary, from the grasp of the media. It must develop its own voice.

Revision #10: None of the "social movements" of recent years has achieved in months of "struggle" what the insurgents of November discretely obtained in three weeks of riots - cuts to public assistance in the affected areas were suspended, funding for local programs was reinstated. All of this without making any demands. Demanding means defining your existence in the mutilating terms of those in power, it means conceding an advantage to the enemy. Even from the point of view of those who want to gain certain things it is stupid.

Revision #11: This is the end of the marches and the days of action declared by central committee. Only wild demonstrations and occupations from now on. The assembly of strikers in Rennes already prefers demonstrations with "intuitive routes", and refuses to submit to the routes ordained by the police and its henchmen. Even their marshals have a new role, and a new name: they are now the "action division" and are preparing to confront the police if they have to.

Revision #12: No one has the right to tell us that what we are doing is "illegitimate". We don't have to see ourselves as spectators of the struggle, even less should we see ourselves from the point of view of the enemy. Legitimacy belongs to those who believe in their actions, to those who know what they are doing, and why they are doing it. This idea of legitimacy is obviously opposed to that of the State, majority, and representation. It does not submit to the same rationales, it imposes its own rationales. If the politicising consists in a struggle of different legitimacies, of different ideas of happiness, our task from now on is to give means to this struggle with no other limit but what appears to us to be just and joyful.



*(If everybody disobeys,
no one will command)*

<http://libcom.org/blog>

RECLAIM THE STREETS

RTS Crew Sydney 2006

Reclaim The Streets! - Cross City Tunnel Occupation! Saturday 8Th April 2006 Meet at the IMAX 1pm for a Direct Action Street Party!

An RTS has been called for Saturday the 8Th of April, and all of you and your friends are invited to get involved and make it a party to remember! In a controversial move, the RTS Sydney Collective have decided to Reclaim the most contentious place in Sydney (besides Kiribilli) - The Cross City Tunnel.

A. Short History of RTS and its Broad Ideological Premises

Reclaim the Streets began in The UK in the 1990's, and has since been adopted by autonomous activist groups the world over. It is a tool to regain a sense of community via direct forms of resistance against largely unaccountable Governmental and Corporate structures which attempt to dominate and administer our (potentially!) mundane modern lives. An RTS aims to subvert the dominance of cars in the urban landscape and the reliance upon environmentally damaging, non-sustainable fossil fuels. By Reclaiming the Streets and holding a massive street party in normally dead space, lonely transitory spaces are re-inscribed as creative and autonomous social spaces where people can play, resist, and express themselves without fear of coercion and prejudice.

The gap is widening between Governors and Governed, and Direct Action - a political tactic of confrontation and sometimes illegal disruption intended to attract and arouse public awareness and action - will become more widespread as Western Democracies continue their inexorable slide toward free market totalitarianism. Reclaim the Streets is anathema to State power and, as such, should be championed by anybody who prizes their autonomy and freedom and wants to protect and unite divided urban communities.

Why the Cross City Tunnel?

There are a number of excellent reasons for targeting the Cross City Tunnel in an RTS, including:

- * The (largely hush hush) environmental impact of the huge ventilation chimney next to the IMAX.
- * The cynical employment of the Cross City Tunnel as a money making venture for the State Government and an international consortium.
- * The coercive tactics used by those profiting from the tunnel, such as road narrowing and traffic light manipulation, to maximise profits, and the complete disrespect shown towards those who use the roads, or live and work around William Street.

We believe more roads are not the answer, especially private ones, and we want to see more bicycle infrastructure, investment in long term sustainable transport,

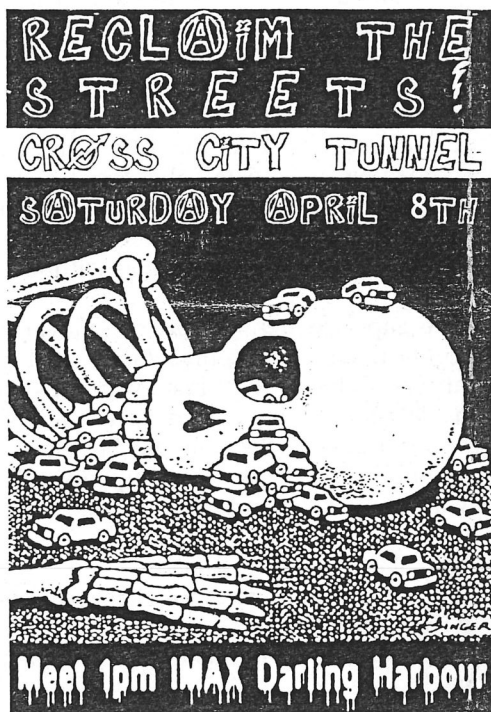
and a greater emphasis on public consultation prior to, and inclusion in, the design process.

We believe that this farce is the direct result of a State Government with too much power and no direct accountability to the people whose lives it directly affects. The tunnel is losing close to \$5, 000, 000 a month, and it doesn't take a genius to figure out who will pick up the tab. The Taxpayers and public transport users of NSW will be forced to pay for the State Government's greed, unaccountability and stupidity. The occupation of the Cross City Tunnel will send a clear message to the State Government and any other entity that attempts to cynically manipulate us. Our lives and social spaces are ours, and we will not be coerced, divided, and monopolised in our everyday lives!

Reclaim The Streets: Resistance as Street Party and Direct Action!

The time has come to resist all external intervention in lives that we, as societies of individuals, should be creating for ourselves. Taking and reclaiming the streets for our communities and our lives has never been more important in this age of division and disempowerment! A community occupation of the Cross City Tunnel as a Reclaim The Streets party is a perfect way to begin to take back what is rightfully ours! Ultimately it is in the streets that power must be dissolved: for the streets are where daily life is administered and eroded, and where power is confronted and fought. We must continue to transform the streets into a domain where daily life is enjoyed, created and nourished!

Forget about petitions, speeches, and marches - let's remake the world as we see fit! Direct Action, Sustainability, Anarchy, Self Expression and Community are the guiding principles of any RTS.



NEWS BRIEFS

Refugees from West Papua

42 refugees from West Papua arrived by boat & have been granted Temporary Protection Visas.

Resistance, through sabotage and open demonstrations, have been going on against Freeport-McMoRan's gold and copper mines in West Papua for the last 10 years.

Freeport had reportedly paid \$US26.6 million from 1998 to 2004 for often brutal police and military protection.

The demand for mining operations to cease has been linked closely to the West Papuan resistance and movement for self-determination. It is a resistance against their neo-colonial situation that sees brutal Indonesian rule cooperating with multinational mining companies that wreak environmental devastation.

On Thursday 16 March students, of Cenderawasih University, and residents in Abepura blockaded the Abepura and Sentani highways with the aid of tree trunks. By dawn, the police had surrounded the blockaders. Others had also joined the blockade to swell the demonstrators to around 800 strong.

When riot police were sent in to break up the blockade more than 10 civilians, some of them children, and 24 policemen suffered injuries. 3 police personnel and a soldier were said to have died. Although

there are no details of the specific circumstances, except that they 'slipped and fell', their role in the violence was essentially excused.

Hundreds of students have gone into hiding, with many others being detained and declared suspects by police. According to one source, no fewer than 73 people have been detained. Unconfirmed allegations of 16 murders have also been reported.

(Cort Dumpstered)

Protests Against Anti-Immigration Laws in USA

Between 500 000 and 1 million people, mainly coming from communities of Chicanos and other migrants, took to the streets of downtown Los Angeles to protest the new anti-immigrant bill HR4437. The bill enshrines the criminalisation of 'illegal' immigrants - including the possibility of a jail sentence for those caught without papers - while giving law enforcement agencies greater powers on immigration matters and pledging millions of dollars to shore up and build fences on the US/Mexico border. The LA protest was the biggest of hundreds around the country in the past week, including tens of thousands of schoolchildren walking out of classes and taking over roads in California. Many schools closed for the week.

For more info:
<http://www.chanfles.com/protest/index.html>
www.indymedia.org

(Vikram)

REVIEWS

(book)

I Couldn't Paint Golden Angels,
Albert Meltzer

The impression I get of Meltzer from reading his autobiography is similar to the feeling invoked from the actual experience of reading this book - that he would have been difficult and frustrating but mostly worthwhile. Much of the frustration revolves around poor editing. Meltzer was a renowned British anarchist (and part-time pugilist) who lived through most of last century and was an active anarchist for the best part of that time. Just the scope of his life ensures that there are so many interesting stories for him to relay here and many of these revolve around long-term efforts in providing solidarity with Spanish anarchists in the Civil War and during the resistance that followed. He also sheds light on numerous inspiring moments and incidents of note that would otherwise be lost to history. A book like this also provides an opportunity to compare how anarchists organise today against how it used to be done. I did take issue with a few things and these stem from what I would call 'grumpy old man' syndrome. That is, Meltzer's reflections on those who didn't agree with him were often quite narky and he was especially dismissive of most groups of younger anarchists that began to organise from the 1950's on. This aspect of him can be seen in a quote on the back cover where he mutates Emma Goldman's (he had problems with her too) famous quote into "If I can't have a revolution, what is there to dance about?"

(Vikram)

(book)

*Will You Please Just F**k Off
It's Our Turn Now,*
Ryan Heath

I sound like Fred Nile: I don't have to read this book to know that I don't like it. Ryan Heath was a Labor Party student hack. Now he's a big public servant for the British Labor Government. He complains about how he doesn't get to run Australia coz old people do. This is not only dumb; it's not even an original dumb idea for a book. Weren't there a spate of Baby-Boomers-ruined-our-lives books, like, ten years ago? His research is quotes from his friends, mostly other Labor Party hacks. This somehow entitles him to speak for a generation. It's suitable punishment for ever dabbling in student politics, the bitterness than consumes me with the rise to prominence of mediocre people I once knew.

(Princess Mob)

(film)

V For Vendetta

Set in an English dystopia, the film 'V is for Vendetta' is one of those films that you just have to watch because it does ruffle some feathers and will set a pop trend for more similar films to come. Maybe we'll even see people donning capes next year (much like a mature version of the Harry Potter phenomenon). The film succinctly references historic fascism and contemporary politics, the 'war on terror' and the Christian right. V is a Hollywoodised freedom fighter, which is contrary to Alan Moore's, the creator, explicitly anarchist anti-hero in which Moore wanted to explore the 'contrast between anarchy and fascism'. Moore

himself was involved in anti-fascist organising in the early 80s, being involved in Rock Against Racism and the Anti-Nazi League.

The film clearly questions what 'terrorism' means. The state terrorises it's populace with the unrestrained authority of the 'Fingermen' (the secret police), state-surveillance, state-owned media (at least it abolishes the need to fight over the remote), and curfews. This is challenged by V's individual terrorism that is targeted towards the apparatuses of the state.



The mask represents an embodiment of ideas. It has an anonymity which encompasses the democratic and participatory nature that the wearers engage in. In the final scenes of the film as the Guy Fawkes black bloc (the people), dressed in V's costume, converge upon parliament house the metaphor becomes evident. It is not so much V that is being emulated, but rather the anarchistic ideas the mask symbolises - a new world free from the rule of the state. In addition, by taking up the mask the participants took up the ideas

of revolutionary militancy; that they were willing to put their lives in front of the arms of the state. The unmasking, which is the logical and necessary counterpart to the masking, reveals the need for the diversity of human individuals to face an undetermined future.

(The Dumpstered Twins)

(action)

Rally, 3rd Anniversary of the Invasion of Iraq, March 18

This rally and the anti-war 'movement' in Australia is summed-up in an interaction I had towards the end of this rally. A friend of mine had just turned up and asked me when the march was going to happen. After a moment of confusion, I replied that we had already marched. It was his turn to be confused - "but isn't this where the rally started from?" The penny dropped. I informed him that, as is the way with most rallies of this kind, we had merely walked around the block in as unobstructive a way as possible and returned to our starting point. Three years on, each rally seems quite similar - the same speakers, same (approximate) numbers, same walk around the block, same sense of achieving nothing. Any greater detail of this action has already been swamped by every countless similar rally I've attended, from which I cannot tell this one apart. Maybe one day the so-called differences between 'mass protest' and direct action will be sorted out & one day Sydney will look like Argentina, Bolivia, San Francisco (etc. etc. etc.) or today's France.

(Vikram)

MUTINEERS SETTING SAIL

Mutiny was started as a group interested in exploring different ways to oppose war at home and abroad. It was formed by people who didn't see the war on Iraq as an aberration in a system that is otherwise fair and good. We don't see it as a unique episode of violence in a world that is otherwise at peace. Instead we see it as part of global systems of capitalist exploitation that also affect the lives of people all over the world: systems that also affect our own lives.

This understanding informs the way we organize; and so we want to find tactics that help us develop our collective strength as a means of developing power in our own lives.

While we think action is important we want to explore different avenues of resistance. So now we're making a zine.

We hope to communicate about the many examples of resistance in the world, and encourage more.

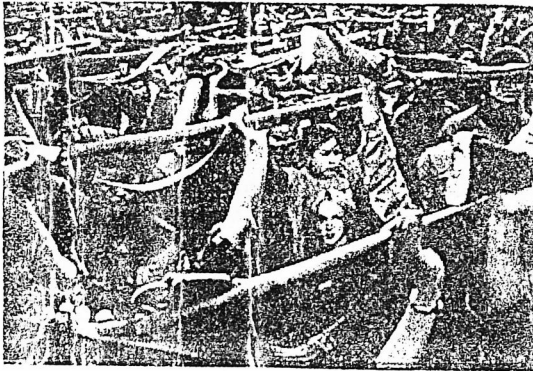
We hope people will contribute. We know there are many radical ideas around, and we want people to write about their experiences and opinions.

We hope we'll have a new issue every month.

We hope to find hope beyond the fear and selfish aspiration that the state rations out.

With love from yr editors,

Princess Mob, a Dumpstered Twin, and
Vikram



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